



*Alexander Hall, 1815*

PRINCETON THEOLOGICAL SEMINARY



RELATIVES 4/4/5

Howard S. Moffett, Madison, Ind.  
 William M. Moffett,  
 301 Armstrong Ave., Peoria, Ill.  
 Rev. Thomas C. Moffett, 156 Fifth Ave., N.Y. City.  
~~Rev. Thomas C. Moffett, 156 Fifth Ave., N.Y. City.~~  
~~National Ass'n of America, Philadelphia (Ill. 200)~~  
~~National Ass'n of America, New York City (Ill. 200)~~  
 FRIENDS  
 Rev. Wm. C. Covert, D.D., Pastor 1st Presby. Ch.; Chicago, Ill.  
 Rev. H. C. Whiting, M.D., Fairfield, Iowa.  
 Frank P. Vail, Madison, Indiana.

CHILDREN

James McKee M.  
 Feby 28, 1905.  
 Charles Hull M.  
 June 12, 1908.  
 Samuel Hugh M.  
 April 7, 1916.  
 Howard Fergus M.  
 Aug. 16, 1917.  
 Thomas Fish H.  
 Born: May 18, 1924

Sam'l H. Moffett, Jr.  
 1934 - entering Wheaton College.  
 Wheaton, Ill.  
 H.E. Seminary,  
 320 - Grand St. in  
 Princeton, Tennessee

*James Moffett - married to Eleanor*  
*221 E. 49th St.,*  
*Chicago, Ill.*  
*1. (1935) Chas. H. Moffett, 230 - Grand St.,*  
*Chicago, Ill.*  
*Howard F. Moffett, 320 - Grand St.,*  
*Chicago, Ill.*  
*Howard F. Moffett, Madison, Ind. (320 - Grand St.,*  
*Chicago, Ill.)*

Dr. Moffett's possessions as of Jan'y 25, 1934:

200.00 Service Pension Plan  
 500.00 Sustainment Dep't (1/5 or 100. in addition)  
 407.66 Accumulations Annuity  
 1,107.66 per year - from Pension Board.  
 7,127.94  
 1,107.66  
 100.00 annual Tel. Expense 5-  
 12.18 2913  
 Charles Moffett  
 married to  
 Marion Fulton  
 James Moffett - 1916  
 150-03, 88th Avenue  
 Queens, N.Y.

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May 29

1965

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Name Samuel Austin Moffett

Place of birth and date Madison, Indiana Jan. 25, 1864

Place of death and date Monrovia, California Oct. 24, 1939

Grade school and High School

Hanover Colloge Class A.B. 1884 B.S.  
P.S. 1885 M.A.  
1901 D.D.

Professional school Class Degree  
Mc Cormick Theological Seminary 1888 dipl.

Any other graduate studies Class Degree  
Princeton Theological Seminary post graduate study, 1907

Wife's maiden name Date of marriage  
1) Mary Alice Fish, M.D. June 1, 1889 (died July, 1912)  
2) Lucia Hester Fish, M.N. June 20, 1915

Children  
1) James McKee (1905); Charles Holl (1905)  
2) Samuel Hugh (1916); Howard Ferguson (1917); Thomas Fish (1924)

Grandchildren  
① Children of James: Robert Blair, James Shepherd, Margaret Lee, Eleanor; ② children of Charles: Howard, Alice Louise, Charles Horton, Myron Elizabeth, Peter Austin; children of Howard F.: Howard Mackenzie, Charles Blanchard, Marilyn, James McCune; children of Thomas: Mary Margaret, Ann Elizabeth

Ordained 1888, New Albany Presbytery  
stated supply, Appleton City and Montrose, Mo. 1888-1889

Foreign missionary to Korea, 1889-1936  
Pastor, Central Church, Pyongyang, 1893-1907; Fifth Church, Pyongyang 1909-1925

Found. and President, Presbyterian Theological Seminary, 1902-1924; professor, 1902-1936.  
President, Union Christian College, Pyongyang, 1918-1925

List professional, business, civic, religious responsibilities and honors

First Moderator, Presbyterian Church of Korea, 1907; Moderator of General Assembly, 1919

Delegate, World Missionary Conference, Edinburgh 1910; Jerusalem 1928  
Japanese Imperial Decoration for educational contributions to Korea, 1923 and 1935  
Republic of Korea Cultural Medal, 1963 (posthumous).

Member, Royal Asiatic Society Korea Branch; Red Cross of Japan, Phi Gamma Delta  
first national delegate to Japan from Korean Federal Council of Protestant Missions  
(Use other side of this page for any additional information)

Author of textbooks and tracts in Korean

Nurses' Training School of the Presbyterian Hospital in New York, and now in service at the Presbyterian Hospital of San Juan, Puerto Rico, under the Board of National Missions. She was appointed to the Western India Mission. *Miss Matilda Irene Smith*, now a student at Kennedy School of Missions, has served for some months on the staff of Brooklyn Cottage Hospital, Dixon, N. Mex., under the Board of National Missions, after receiving her training at Trinity University, Texas, and Scott and White School of Nursing. She will go to the American Hospital in Guatemala City. *Dr. Elizabeth Rosenberg* took her medical work at University of Heidelberg, and was on the staff of hospitals in Stuttgart and Belgrade until 1936. She then went to India and has been on the staff of Women's Christian Medical College, Ludhiana. Missionaries at Fatehgarh who know her have asked for her appointment to the staff of the Presbyterian Hospital in that city, where a woman physician is greatly needed. *Dr. Rosenberg* was born in Poland. Her parents have been missionaries to the Jews in Russia, Germany, and Poland.

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*S. A. Moffett, D.D.*, honorably retired missionary from the Chosen Mission, died Oct. 24, in Monrovia, Calif.

Born in Madison, Ind., Jan. 25, 1864, *Samuel Austin Moffett* graduated from Hanover College in 1884, and from McCormick Theological Seminary in 1888. In 1889 he was appointed a missionary to the newly opened field of Korea, where he served for 46 years. Ten years after reaching this land he married *Mary Alice Fish, M.D.*, who died in 1912. They had two sons. He was president of Pyengyang Union Christian College and of the Theological Seminary, which for several years had the largest enrollment of any divinity college of the Presbyterian denomination in the world. When a separate National Presbyterian Church of Korea was established, he was elected the first moderator. In 1915 he married *Miss Lucia H. Fish*, of Oakland, Calif. Their three sons were born in Korea.

He was decorated "for distinguished service in the cause of education in Korea" in 1925, and received the gold medal from the Imperial Education Association in 1935. The plan and system of Christian propaganda exemplified by the Korean Mission, of whose executive committee *Dr. Moffett* was chairman from its organization until 1933, became famous in mission annuals. Self-support of the churches and every recruit a recruiter in the congregations of believers became the motto throughout the land.

In 1936 *Dr. Moffett* returned

to America. He is survived by his widow and five sons.

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**Growing Stronger.** Latest statistics available show that in 45 four-year colleges affiliated with the Presbyterian Church through the Board of Christian Education, there was an increase in the 1938-1939 enrollment of 3.5 per cent over the previous year. For the same period, four Presbyterian junior colleges grew 6.8 per cent.

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**African "War Gardens."** Three weeks after the outbreak of war in Europe, Mrs. G. W. Thorne, of Elat, French Cameroun, West Africa, wrote: "The French Government has been very kind, assuring us that they will not interfere with any shipments of hospital and other supplies from America. The first two weeks of war were a very anxious time, but things seem almost normal now. The Africans have been frightened, and our hospital work has fallen off, but they are beginning to return now. Looking forward to possibilities, we have given all the hospital staff time off to plant gardens. I suppose more land is under cultivation here now than ever before. Our radio works well, so we get all the news—but what sad news it is. This little lull in the hospital work has given Dr. Thorne and me more time for teaching. He

has been having a class on the care of wounds, and I have had one on our Bible and how we got it. Also, I am working with one of the medical boys at the translation into Bulu of a book on the care of babies."

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**The General Council,** at its meeting in Chicago Oct. 24, approved a request from the Board of Christian Education for a special offering to be made some Sunday in the fall of 1940 for the Sesquicentennial Fund, and heard a report that the Fund was now approximately \$5,000,000, half the amount sought before the campaign closes Dec., 1940; sanctioned a special appeal by the Board of Foreign Missions for \$25,000 for hospital and emergency needs in China; welcomed a report from its special committee on church building debts showing that since 1937 the committee and debt service bureau of the Board of National Missions have aided 103 churches in reducing their indebtedness of \$3,657,877 to \$1,444,447, a reduction of 60.5 per cent; approved a basic benevolence budget of \$8,000,000 for 1940-1941; tentatively provided arrangements for an interracial fellowship service to be held at the 1940 General Assembly; provided for the holding of a service in memory of the late Dr. Herman C. Weber, and for preparation of memorial tributes to the late Dr.

EZEKIEL

The Man and His Prophecy

Samuel H. Moffett  
Prophetic Books  
July 28, 1939

## EZEKIEL

### His Life and Times

Whereas Jeremiah was the prophet of the destruction of Jerusalem, Ezekiel is the prophet of the captivity. Daniel also prophesied during that period, but his ministry was not so intimately connected with the Israelites in exile as was Ezekiel's, of whom it is said, "he sat where they sat."

Ezekiel grew up near Jerusalem during the ministry of the prophet Jeremiah. He was carried captive from Judah with Jehoiachin in the second deportation (1:2), eight years after Daniel was taken to Babylon. In the land of captivity he lived with the Jewish exiles by the river Chebar. There he began to prophesy in the fifth year of Jehoiachin's captivity, which would correspond with the fifth year of Zedekiah's reign in Jerusalem. This was, therefore, six or seven years before the destruction of the temple in 586 B.C. He continued his ministry for 22 years, to the twenty-seventh year of Jehoiachin's captivity (29:17).

In contrast to the wealth of personal references in Jeremiah's prophecy, little is told us of the prophet Ezekiel. He was the son of Buzi, a priest as well as a prophet (1:3). Aside from this introductory statement no light is thrown on his personal life save in two short passages. In the fourth chapter we catch a glimpse of the manner of his life in the account of his repugnance at being asked to eat unclean bread. Later, the twenty-fourth chapter gives the moving record of the death of Ezekiel's wife as a sign to Judah.

From these few personal touches, and from the character of



of his prophecy, we can only conjecture that Ezekiel was well named "The Strength of God". His habit of life must have been strict and stern. His body and his emotions were controlled and disciplined so that he was able to obey God's command to lie on his left and right sides for forty days each (4:4 ff), and he was also able to restrain his grief over the death of his wife, "the desire of his eyes", that the meaning of the sign might not be lost to Judah (24:18).

#### His Prophecy

Impersonal though Ezekiel's prophecy was, it is undoubtedly as strong and as lofty as the utterances of any of God's chosen mouthpieces. The purpose of his ministry was to confirm Jeremiah's prophecies of sin and judgment, and to comfort the captives with promise of full deliverance from exile. The book falls naturally into four divisions:

- I. Prophecies delivered before the capture of Jerusalem foretelling its overthrow for its sins. (1-24)
- II. Prophecies of judgment against the nations. (25-32)
- III. Prophecies delivered after the destruction of Jerusalem concerning the restoration. (33-37)
- IV. Prophecy of the future temple. (40-48)

It might be expected that prophecy as impersonal as Ezekiel's would lack distinctiveness, but such is not the case. His prophecy is characterized by the peculiar nature of his commission, his development of Jeremiah's teaching concerning the New Covenant and the Great Shepherd, his method of driving home the message of God with his own symbolico-typical actions, and most distinctive of all, his great visions of the glory of God and the temple.

Commission. Chapters 3 and 33 are outstanding for their record of Ezekiel's prophetic commission. The character of this commission of Ezekiel to the office of prophet is famous. "Son of man", says Jehovah, "I have made thee a watchman." Then follows the familiar statement concerning the duty of the watchman of the Lord: Warn the wicked from his wicked way, or his blood will be required at thy hands.

New Covenant. The note of God's grace in the new covenant, first sounded by Jeremiah in his 31st chapter, is repeated in the 36th chapter of Ezekiel. Taking up the germinal idea of Jeremiah, Ezekiel lays the emphasis on the renewed nature of the people and the holiness of the kingdom as the essential characteristics of Israel in her restoration.

The Great Shepherd. Three great shepherd chapters of the Old Testament are Psalm 23, Jeremiah 23, and Ezekiel 34. Ezekiel further develops Jeremiah's picture of Jehovah as the shepherd gathering together the scattered flock of Israel with the statement that Jehovah not only gathers the scattered flock, but even sets out to seek for his lost sheep that he may bring them back and bind up the broken.

Symbolico-typical Action. Just as Jeremiah made effective use of symbols to illustrate the point of his message, so Ezekiel frequently acts out his own prophecy that the people may see and understand. He not only gives the people spoken warning of the fall of Jerusalem, but even builds a model of the siege with tiles and pans (4:1 ff) that the reality of this fateful

prophecy may not be lost upon his hearers. At the same time he portrays the length of the years of the people's iniquity by lying on his side for a specified number of days (4:4 ff), and eats unclean bread to warn of the nature of Israel's dispersion (4:9 ff). Later, with graphic vividness he shaves his head and divides the hair into three parts to indicate that a third of Israel will die of fire in the siege, a third of the sword, and a third will be scattered. Then he hides a few hairs in his skirt to promise restoration for a small remnant. (5:1 ff) Again, as a sign of the imminence and reality of the predicted siege of Jerusalem, he moves out of his house, not through the door, but by digging a hole through the wall (12:1 ff). In the same chapter (v. 17) he is told to eat his bread and drink his water with fear as a sign of the desolation that is to come upon Israel.

The greatest of all the symbolical signs in the book of Ezekiel, however, is the sign of the death of his wife. Jehovah takes from him "the desire of his eyes" as a forewarning of the most precious thing in Jerusalem, the temple.

Visions. Ezekiel is a book of glorious visions. Strange and inexplicable though the details of these marvelously vivid and intricate portents may be, the essential message of the visions is clearly related to the theme of the sanctuary, the dwelling place of Jehovah, as this theme runs throughout Ezekiel's prophecy. The visions of the glory of God in the first eleven chapters have great significance when they are seen to be visions of the shekinah glory of God, the glory of the presence of God in his temple, particularly as this vision of holy glory is contrasted with the vision

of the abomination of the temple, the desecration of the temple, in the eighth chapter.

This theme of the glory of God and its relation to the temple is the key to the book of Ezekiel. It is the dominant theme of the whole prophecy, including as it does not only a pronouncement of judgment for sin, and a promise of restoration, but also a new revelation of the absolute holiness of God and his utter hatred of sin.

In the first chapters, Ezekiel describes with matchless imagery his vision of the exceeding beauty of the glory of God. Then, in contrast, is portrayed the desecration of the temple, the dwelling place of this shekinah glory (8). Throughout the rest of the book Ezekiel sees in visions the successive stages of the removal of the shekinah glory from the old and desecrated sanctuary, and its final return in glory to the new temple.

First he beholds it move up from the cherub in the Holy of Holies where it was to the threshold of the house (9:3) His next vision reveals its removal from the threshold to the door at the east gate of the temple (10:18,19). From there the shekinah glory departs wholly from the temple, hovering for a while over a mountain to the east of the city (11:23) No more does Jehovah dwell in his holy temple. Now that the shekinah glory is gone, now that the presence of God is no longer in the sanctuary, the time for its destruction is at hand. The Babylonians can enter the city, and destroy the temple, for God has departed.

But Ezekiel does not close with this gloomy picture of

God from his city and from his temple. In the last nine chapters of his book, the prophet sees the return of the shekinah glory to the new and greater temple through the same gate by which it left. The glory of Jehovah fills the house. He hears a voice within saying, "This is the place of my throne....I will dwell in the midst of the children of Israel forever." (43:7)

This is the key to Israel's history. The chosen people sin in the very presence of God. He departs from them. They are judged. But God will return in glory to restore them.

Not so closely linked to the central message of Ezekiel with its emphasis on the temple, is the famous vision of the valley of dry bones in chapter 37. However, its message of the restoration of Israel <sup>as a nation</sup> is central to all prophecy.

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Bible Notebook

L I F E O F C H R I S T

-Sam Moffett

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Moody Bible Inst  
Winter Quarters, 1939

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Bible Notebook

LIFE OF CHRIST

-Sam Moffatt

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Mary Bible Inst  
Winter Quarters, 1939

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" STATEMENT OF COMMENTARY WORK:

" Although I have not been able to  
" study every lesson by commentary,  
" I believe I have averaged an hour  
" commentary work a lesson this last  
six weeks, and half an hour a les-  
son the previous six weeks, over  
and above the regular study of the  
lesson.

S. H. M.

Life of Christ - 2:30

Sam H. Miffett

Oct. 25, 1934

	<u>Mark</u>	<u>Matthew</u>	<u>Luke</u>	<u>John</u>
<u>Date</u>	65 A.D.	60-70 A.D.	75 (58-65)	85-90 A.D.
<u>Writer</u>	nephew of Barnabas helper of Paul	son of Alphaeus tax collector disciple of Jesus	Antioch Greek physician helper of Paul	son of Zebedee Beloved disciple banished to Patmos.
<u>Address</u>	Romans	Jews	Greeks	World
<u>Characteristics</u>	Graphic Concrete Powerful	Hebraistic Jewish Pro-Gentile	Good Greek Influence of Jesus Perean Period Gentile.	Doctrinal Theological
<u>Introduction</u>	No Introduction	Genealogy	Historical	Theological
				SPIRITUAL
				BODILY GOSPELS
				MUCH TEACHING.
	Many MIRACLES			

Life of Christ - 2:30

Sam H. Moffett

Mark	Matthew	Luke	John
	Genealogy	Historic Intravoc. Genealogy Vision of Zacharias Annunciation - Mary	Theological Intravoc.
	Annunciation - Joseph	Mary visits Elizabeth Birth of John	
	Birth of Jesus Wise Men	Birth of Jesus Shepherds Circumcision Presentation in Temp.	
	Flight to Egypt Nazareth - Childhood	Nazareth - Childhood 12 yrs. - Jerusalem Life in Nazareth.	



Bible Lp. of Christ-2:30

Sam Moffett.

Dec. 4, 1934.

Wheaton College

Dear Bob:-

Your last letter was intensely interesting. I am very glad to hear of your interest in Kim Sun Moon. I take it that he is about your age and attending Soong Sill Academy. I feel sure that his growing interest in things spiritual will lead to great results. Before attempting to explain the new birth to him make sure that you are entirely clear in your own mind about it.

It should help you to consider prayerfully these verses: John 1:12; 3:36, 15-16; 5:24, Romans 8:1-9; 6:4, Ephesians 5:26, I Peter 1:23, II Corinthians 5:17, Galatians 5:22-25. and any others you doubtless know connected with the subject.

From my brief study, I consider these the main facts about the new birth. First you will have to make very clear to him the meaning of the term. I have come to believe it is the first step in the plan of salvation, a change from a life of sin to a Christ-filled life of freedom from the guilt of sin. Our old sinful nature never leaves us, but with Jesus' help we can overcome temptation and live a victorious, but not perfect, life.

Point out to Sin Moonie how simple an act regeneration is. He is saved by believing on Jesus Christ, who died for him, and by trusting in Him fully for strength to live His way.

John 3:16 is our wonderful key verse here. But don't neglect to show him that he must do his part, that it will not be easy to emulate Jesus' example, and that he must strive his very hardest to live a righteous life.

I believe the Bible teaches that the Holy Spirit is the chief agency, by which new birth is effected. It is clear that man cannot effect this drastic inward change by himself; - it needs the inworking of a greater, greater, holier power. However, on the human side, regeneration is conditioned by recognition of sin and repentance, and faith and trust in the Lord.

Finally, have Kim read selected portions of the Bible (Gal 5:22-25) and discover for himself the glorious results of new birth. A joy-filled life on earth of love and unselfish, humble service is our reward here. And eternal rest, peace and joy in heaven with Jesus is our future reward.

I hope, Bob, that this brief outline will clear it up a little. I am sure that further study on this subject will do you as much good as it has done me, and will more fully prepare you to teach it to others.

yours in Him  
Sam. H. Muffett.

1. Sayings of the People

- a. He is good. - John 7:11
- b. He leadeth the multitudes astray. - 7:11
- c. Thou has a devil. - 7:20
- d. Is not this he whom the leaders seek to kill?  
- 7:25
- e. We know whence he is, but not whence the Christ  
cometh. 7:27
- f. The Christ will not do more signs than this  
one. - 7:31
- g. This is a prophet:: the Christ. - 7:40-1
- h. Christ shall come from Bethlehem, not Galilee.  
- 7:42
- i. We have not been in bondage, how can you make  
us free? - 8:33

2. Sayings of the Leaders.

- a. How knows this man letters, since he has not  
learned. 7:15
- b. Will he go to the Greeks, that we cannot find  
him? - 7:36
- c. Hath the rulers or the Pharisees believed on  
him? - 7:48
- d. (Nicodemus) The law judgeth not without a  
hearing. - 7:51
- e. Thy witness is not true. - 8:13
- f. Will he kill himself that he says Whither I  
go ye cannot come? - 8:22
- g. Thou art a Samaritan and hast a devil. - 8:48
- h. Art thou greater than Abraham? - 8:53

3. Teachings about Believers

- a. Believers, who will to do his will, know that  
his teaching is of God. 7:17
- b. He that seeketh God's glory is altogether  
righteous. - 7:18
- c. Believers shall receive the Spirit. - 7:39
- d. If ye abide in my word, ye are my disciples,  
and are free, knowing the truth. 8:31-32
- e. If God were your father ye would love me. 8:42
- f. He that is of God believeth the words of God. 47
- g. If a man keep my word he shall never see death.  
- 8:51

3. Teachings about Unbelievers

- f. *Ye have not the love of God in you.*  
a. Unbelievers judge after the flesh. - 8:15  
b. Unbelievers shall die in their sins. - 8:24  
c. A sinner is a bondservant of sin. - 8:34  
d. Ye are of your father the Devil. - 8:44  
e. *If ye thirst, come unto me. 7:37*

4. Teachings about the Father

- a. The Father witnesses with me. 8:16  
b. Ye cannot know the Father but through me. 8:  
c. He that sent me is with me. - 8:26  
d. I speak what I hear from the Father. - 8:26  
e. The Father is always with me.  
f. *He that seeketh the Father's glory is true. 7:16*

5. Teachings about the Holy Spirit.

- a. The Spirit shall be given to believers. 7:39  
b. The Spirit shall not be given until Jesus is glorified. - 8:39

6. Teachings about Honest Doubters.

- a. *If any man will to do his will, he shall know the doctrine. - John 7:11*

# Bible I

Sam Moffett.

## Messianic Prophecies.

I Narrower sense - establishment of Kingdom under Messiah.

- A. Messiah to be a man. (Gen. 3:15)
- B. " " " " Israelite (Gen. 12:3)
- C. " " " " from Tribe of Judah (Gen. 49:10)
- D. " " " " House of David (Isa. 11:1)
- E. " " " " born in Bethlehem (Micah 5:2)
- F. Time of birth (seven weeks) (Dan. 9:20; Hag. 2:7; Mal. 3:1)

G.

II Broader sense - fulfillment in prophetic order, monarchy and priesthood, sacrifice.

- A. Prophet sent by God. (Isa. 3:2; 17:1; Acts 3:22)
- B. Priest (Heb. 3:1-2; 5:6; 7:23-28)
- C. King (Matt. 2:2, 11; 21:5; Phil. 2:9, 11; Rev. 11:15-17)
- D. Servant (Luke 22:27)
- E. Sacrificial Offering. (Heb. 9:13, 14, 24; Lev. 16)



## Pharisees

1. Name - derived from parash, separated.
2. Numbers - 6,000 in time of Christ.
3. Influence - popular party - orthodox, anti-foreign, Sanhedrin member.
4. Attitude toward O.T. - believed Oral Law, Talmud, greater than written law, as O.T.
5. Beliefs -
  - a. future life
  - b. resurrection from dead.
  - c. Divine providence and free will.
6. Divisions - Hillel (liberal) - Shamai (Conservative).
7. Morals - high, good men. Compared to stoics.
8. Opposed to Christ -
  - a) humble origin and education (Mat. 23)
  - b) Law Company (Lu. 11:2)
  - c) His opposition of ceremonialism.
9. Opposed by Christ -
  - a) Perverting of Messianic ideal
  - b) National narrowness.
  - c) Religious formalism
  - d) Self-righteousness.

### Mission of Jews

- 1) To spread knowledge of one God.
- 2) To spread revelation in Christ.

## SACRED BUILDINGS:-

### A. The Temple in Jerusalem

1. a) Solomon's - 1000 B.C. - destroyed by Nebuchadnezzar  
b) Zerubbabel's - post Captivity - 516 B.C.  
c) Herod's - - destroyed 70 A.D.
2. Located on Mt. Moriah
3. Materials - white, stone, woodwork, gold + silver.
4. Courts -
  - a) Court of Gentiles
  - b) Court of Israel
  - c) Court of Women
  - d) Court of Priests

## Sadducees

1. Name - derived from Zadok, inferior of Solomon.  
↳ tsadik - righteous.
2. Type - sacerdotal aristocracy - Herodian
3. Beliefs - Deny resurrection, authority of Oral Law.

## Essenes

1. Name - means seer, or mysteries.
2. Type - ascetic, communistic, isolated.
3. Beliefs - aspire to ideal purity, and divine communion.  
revere the sun.

## Professions & Factions

1. Scribes - lawyers - copyists, custodians and interpreters of the old Testament Scriptures, - formalists - allied with Pharisees.
2. Zealots - Pharisaical - anti-Roman, warlike.
3. Herodians - Pro-Herod and pro-Roman.
4. Proselytes - Gentile worshippers of Jehovah - 700,000
  - a) Proselytes of Gate - God-fearing but uncircumcised.
  - b) Proselytes of Righteousness - fully Jewish.
5. Great Synagogue - founded by Nehemiah - object the promotion of law observance.

Sam

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MEMORY WORK

Mark 1:35

And in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed.

Matt. 6:2,33,34

Be not ye therefore, like unto them: for your father knoweth what things ye have need of, before ye ask him.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore, no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

13:12

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

John 3:3,5

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

4: 13,14

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

5: 24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Bible 2:30

Journeys of Christ

-Sam H. Miffett 10+

Bible 2:30  
Sam H. Moffett

# JOURNEYS OF JESUS

Sam H. Moffett

